



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. X.

STATE OF THE JEWS.

We have occasionally published many encouraging things relative to the progress of Christianity among the Jews. The 16th report of the London Society gives a very extended account of their proceedings from which we make the following selections.

Progress of the Society.

Your Committee continue to receive, from various parts of the kingdom, assurances of a growing interest in the cause of the Society. Evidence of this fact has appeared, in the increased attendance at the Anniversaries of Auxiliary Societies; and, generally speaking, in the increased amount of contributions on those occasions.

The Society has also been gaining, during the year, an accession of strength by the formation of several New Associations. In reporting these New Auxiliary Institutions, formed, for the most part, under Female auspices, your Committee are again reminded of the powerful claims which the LADIES have on the gratitude of the Society.

To the exertions of its various friends in the United Kingdom, and elsewhere, your Society is indebted for contributions to the amount of 12,426*l.* 0*s.* 8*d.*, which exceed those of last year by 1,502*l.* 8*s.* 1*d.*

Indications of increased attention among British Jews.

Your Committee will here anticipate a question which is not unfrequently asked—"What is the Society DOING AT HOME? Is it gaining any ground among the JEWS IN ENGLAND?

To this question your Committee are happy in being able to reply, that, undoubtedly, there does appear to be an increasing disposition to attention and inquiry among the Jews in this country. Several facts indicate this.

One is, that their Rabbies not unfrequently discuss points of controversy, and remark upon the proceedings of the Society, in the pages of the Jewish Expositor; and these discussions and remarks are, for the most part, conducted in a mild and temperate spirit. One of these writers, though avowedly hostile to any attempt for the conversion of the Jews, candidly admits that "your constant labour, for several years past, to promote Christianity among the Jews, must convince any Jew of understanding, that your motive is to please God;" and, though he by no means allows the Society the privilege of expecting success in its undertaking, it is not a little remarkable, that he acknowledges it to be "true, and the belief of many of their learned men, that the time of the restoration of the Jews is nearly at hand."

In many instances, also, the Jews in England appear to take a much more lively interest than formerly in the Home Proceedings of the Society. Several of the Provincial Meetings and Anniversary Sermons, during the past year, have been attended by Jews. In the account of the Norwich Anniversary it is remarked—"A great interest was excited at several of the Sermons, by the attendance of a number of Jews; who heard, with respectful attention and lively interest, what was delivered to themselves, and respecting their Nation;" and it is added, "Some of them who attended had previously applied to an active friend of the cause for some of the publications of the Society, and evidently appeared concerned for their spiritual welfare." At the Liverpool Anniversary, a Sermon preached expressly to the Jews, was attended by 30 or 40 of them; and some pleasing conversation was held with them afterwards in the Vestry. These things, though they are far from amounting to a proof of conversion, certainly evince a diminution, at least, of that rancour and hostility with which the proceedings of a Society like this would formerly have been regarded.

Schools.

Into the Society's Schools for the education of Jewish Children, there have been admitted, since the last Report, four Boys and one Girl. There are at present in the Schools, 33 Boys and 46 Girls.

In the Missionary Seminary there are, at present, seven Students; three of whom have been admitted since the last Anniversary.

Four Missionaries have gone forth in the service of the Society, during the year past.

The total number of Christian labourers at present employed under the direction of the Society, or in connexion with it, is eighteen; a number small, indeed, when compared with the magnitude and extent of the work to be performed; yet when it is remembered that, within a very few years, there was not a single Missionary from this country labouring among God's Ancient People, it will be deemed matter of devout thankfulness, that there should now be so many even as eighteen, and these too in connexion with a single Society.

Publications.

Two new Tracts have been published, during the year: one in English and Judeo-Polish, under the title of "An affectionate Address to Jewish Females;" the other in English, entitled, "The Essentials of religion briefly considered." Two Tracts previously on the Society's list have been republished. Several other Tracts for the instruc-

tion of the Jews have been printed during the past year, at foreign presses, but at the Society's expense, in various European and Oriental languages.

The following have been the issues from the Depository, during the past year:—

Testaments: Hebrew, 1497; German-Hebrew, 341; Judeo-Polish, 2634—*Prophets*: Hebrew, 1334; German-Hebrew, 2243—*Bibles and Testaments*, Hebrew, bound together, 248; *Bibles*, Hebrew, alone, 89; *Prophets and Testaments*, Hebrew, bound together, 1228. Total Scriptures, whole or in part, 9559.

Tracts: Hebrew and German-Hebrew, 99,682; English, 36, 940. Total, 136,622. *Quarterly Jewish Records*, 94, 285.

The places and countries to which these various publications have been sent, are, besides the United Kingdom, Paris, Amsterdam, Hamburg, Frankfort-on-the-Main, Leipsic, Dresden, Berlin, Koenigsberg, Breslaw, Posen, various parts of Poland and Russia, Gibraltar, Leghorn, Palestine, Madras, and Calcutta: and when it is considered that most of the places, here enumerated, are resorted to by Jews from almost every part of the Globe, and that there is a continual intercourse kept up among them, it will appear probable that the range of the Society's publications is very much wider than your Committee are able to define.

Conclusion.

When they consider the favourable change which has taken place, within these few years, among Christians toward the Jews, and the favourable change which has evidently been produced in the hearts of many thousands of the Jews, particularly the rising generation, your Committee cannot but regard the present period as a very important crisis to the Jewish Nation. At no former period since the Christian Era, did the returning mercy of God towards his Ancient People so distinctly manifest itself; never was such an UN-EASINESS about the state of their souls perceptible among the Jews, as at the present day: never were there so many to be found, who, agitated by serious doubts with regard to their religion, were inclined to listen to the voice of truth, and to devote time and study to solid, serious, humble examination and inquiry.

Whence, your Committee would ask, do these novel appearances, these unprecedented moral movements take their rise? Whence, but from HIM, from whom ALL holy desires, ALL good counsels do come? Whence, but from HIM who has promised, *that in the latter days the Children of Israel shall return, and seek the Lord their God, and David their King?*

To be the humble instrument, in His hands, of accomplishing these gracious promises, is the design of your Society; believing, that as he has wrought by human means in the dispensations of his grace hitherto, so he will continue to work by them, till the end shall come.

State and Successes of Exertions among the Continental Jews.

Holland.

Circumstances have occurred of an encouraging nature, in regard to the prospects of usefulness in Holland. A small Association has been formed in Amsterdam, for the purpose of raising

contributions to the funds of the Society. The Directors of the Jewish Synagogue at a town in *Gelderland* had applied for Hebrew New Testaments, and Tracts in Polish and German-Hebrew: Mr. Thelwall justly infers from this application a continuance of the disposition to examine and inquire, manifested some time ago by the Elders of the Jewish Community in that part of Holland.

Germany.

During the course of last summer, Mr. Thelwall visited some parts of Germany, in company with Mr. M'Caul, then on his return to Poland; and has communicated several interesting facts in connection with this journey.

On our way to Dusseldorf, we heard from a Protestant Minister, in one of the places which we passed through, that there were two Jews in that town, who had read the German-Hebrew Testament with great attention. It may serve to shew how much the spirit of inquiry is extending among the Jews, to observe, that, in a place where not more than 80 Jews reside, two should be found who read the Scriptures, of the New Testament diligently.

We heard of a Jewish Teacher, who is neither baptized nor a candidate for baptism at present, but who seems to be earnestly inquiring about the way of salvation, and is besides, very diligent in distributing Tracts in the neighbourhood in which he resides. When he feels a concern, and labours not only for his own soul's health, but also for the souls of others, we cannot but hope he is under the teaching and guidance of the Holy Spirit, though he is yet in darkness on many important points. We should not be impatient to urge such persons forward; but should rather rejoice to see the work going on slowly, and with deep deliberation, as then it is much more likely to be effectual and abiding.

This also seemed to be the case with another Jewish Teacher who called upon us at Cologne. He had been much impressed by a conversation with Mr. Gericke, (who was employed by the Edinburgh Society,) about half-a-year ago, more especially by being urged with the curse of the law. (Deut. xxvii. 26.) He appeared to have clearer views of the nature of vital godliness, and of the distinguishing marks of the real Christian character than any Jew whom we have met with; but was yet hesitating about being baptized, on account of his wife, who would leave him, or be taken from him, the instant that he took such a decisive step: and he said, (apparently much affected,) that his faith was not yet strong enough to enable him to endure the separation. He seemed also to be using every method to promote her conversion.

A circumstance which renders this last-mentioned fact peculiarly interesting is, that Mr. Gericke, (the Missionary alluded to,) after spending some time in that part of Germany, had quitted it in despair, because he saw no fruit of his labours.

And yet (says Mr. Thelwall) we had not been a fortnight within the circuit in which he had laboured, before we met with this very interesting proof that his labours had not been in vain!

This is a very plain lesson to us, and to the Society at large, to have more faith and more pa-

tience. Let us arise, and be doing, for in due season we shall reap, if we faint not.

Mr. Thelwall afterward learnt, that, in Mecklenburg also, Jews had been awakened by Mr. Gericke's preaching.

The circulation of the Scriptures, both of the Old and New Testament, must ever form a principal means of carrying the Society's views into effect. On this subject an interesting communication has been received, through Mr. Marc, of Frankfort, from Mr. O. S. Deiss, at Tambach, dated March 14th, 1823.

My Jew, Rosenberg, after an absence of 17 days, came home in safety from his Missionary Tour on the 10th of February. He carried (in spite of very inclement weather) on his back, a load of 11 Bibles, 66 Testaments, and many Tracts, which he has disposed of among nine Jewish Congregations. By this time 29 Jewish Congregations are provided with Bibles and New Testaments: and the Holy Spirit will, I trust, prepare their hearts for the reception of the saving truths contained in them; for every sign of our time evidently declares, that the day to manifest His glory among Israel is now at hand. A large number of Jewish Congregations might yet be provided with the Word of God, if I had a sufficient stock of Bibles and Testaments. In order to provide 20 Congregations, 40 Bibles and 240 Testaments would be required, appointing for each Congregation two copies of the Bible and 12 of the New Testament.

The cause of the Society advances steadily in the Saxon Territories. Mr. Goldberg, at Dresden, prosecutes his work in a truly Christian spirit; and the same tender compassion toward his fellow-sinners, which animates this converted Israelite, seems also, in a very remarkable manner, to influence many of the Christian inhabitants of Dresden.

Prussia.

The Berlin Society for promoting Christianity among the Jews, continues to enjoy the most decided marks of the favour of His Prussian Majesty. He has given his sanction to the laws drawn up for Auxiliary and Branch Societies—permitted the correspondence of the latter to pass free of postage—granted to a Missionary, sent out by the Central Society, a free passport through the whole sphere of his Mission—and, as a still more distinguished token of his approbation, condescended to accept the office of godfather to two Israelites, who were publicly baptized in his capital.

The Berlin Society has printed 3000 copies of the New Testament in German-Hebrew.

The interests of the Society have been most essentially promoted by the labours of Professor Tholuck; whose appointment as its representative at Berlin was noticed in the last Report. His time, talents, and extensive acquirements in Oriental Literature, are largely occupied in Publications of various kinds, designed to further the cause of Jewish Conversion. Among others, he has commenced a periodical work, in German, similar to the Jewish Expositor, entitled, "The Friend of Israel, its object being, (as he himself beautifully expresses it) "to fill Israel with love to the Saviour, and the friends of the Saviour with love to Israel."

He proposes, also, to render his Public Lectures

subservient to the refutation of prevailing errors on the subject of Judaism, and to have just and enlightened views on the question of Jewish Improvement.

In a letter dated the first of February, in the present year, he states, that the number of Jews instructed and baptized in Berlin alone, in the course of the last 18 months, amounts to FIFTY; and that the attention of the public to the Berlin Society, and to the state of the people of Israel, is evinced by the transmission of many publications, from various quarters, relative to the conversion of the Jews. More frequent contributions, also, in support of their object have lately been received.

Nor are these by any means the only evidences, in connexion with the Berlin Society, of the progress which Christianity is making among the Jews. Professor Tholuck writes—

It is a new and cheering phenomenon of our day, to see among Students in Divinity so many Sons of Abraham. The number of them at Breslau is considerable.

He mentions three such Jewish Students, with whom he himself had become acquainted. One, who from being an infidel had become convinced of the truth of Christianity and had joined the Christian Church, intended to go out as a Missionary among the Jews; and, from the superiority of his mind, Professor Tholuck anticipates his being made instrumental in gaining over many others.

To the mention of these cases he adds another; which seems deserving of particular notice, as a specimen of that kind of preparation for Christianity which seems to be going forward among many of the Jews:—

I cannot deny myself the pleasure of giving you a sketch of the character of another young Jew, to whom scarcely a parallel will be found. A young man, possessing in no common measure the attainments of a liberal education, thoroughly convinced of the divine origin of the Old Testament, knowing and spurning the follies of the Talmud, entertaining a lively communion with God, endowed in a high degree with confidence in God, self denial, and charity, revering Christ as the Messiah of God to the Gentiles, rejoicing in the most heartfelt and fervent manner in the reports of the Missionaries among the Heathen Nations—but still believing that Christianity is not at all fit for the Jews! He glows in holy enthusiasm at the idea of becoming a Reformer among the Jews, by turning them from the vain traditions of the Rabbies to the Old Testament; but especially by changing the cold rational explanations of the Old Testament into a living spiritual Judaism.—Yet, as he cordially reveres Christianity and unfeignedly loves Christ, he also studies the New Testament with great interest, and attends Lectures upon Divinity and Ecclesiastical History. If there were more of this character among the Jews, they would prove efficient forerunners of Christ; and I have a strong hope, that even this young man, to whom for his frankness and candour I feel a true regard, will not escape the Saviour of souls.

Of another young Jew the Professor writes—

This young man has for three years studied divinity in our University, and believes in all the doctrines of Christianity. When I blamed him

for duplicity, in continuing any longer a Teacher of the Jews, notwithstanding such conviction he made this remarkable reply, which I only wish may be consistent with truth. "You," said he, "and the majority of true Christians, mistake, if you suppose the modern Jews are Naturalists or Indifferentists. The Naturalists and Indifferentists among the Jews are those whose flourishing season was under Frederick the second, during whose reign both Jews and Christians became cold and indifferent. Old and refined Jews take as little part in the New as in the old Synagogue, or in the Christian Church: philosophy is their only religion. But the case of the members of the New Synagogue is very different. These are men of a later generation, who cannot be satisfied with the indifference of a false philosophy; but have been awakened to better feelings in consequence of the revival of true Christianity among Christians in Germany. "The German Jews," he added, "are, in a moral point of view, so much amalgamated with the Christians, that when, during the reign of Frederick II., Christianity gave way to Infidelity, among the Jews also, religion, or at least all fervour respecting it, vanishes away. Now, as among the Christians of the present day religious fervour is increasing every where, so the Jews are also made partakers of it. I am perfectly convinced, that this unconscious longing of the Modern Jews does not tend to Deism; but as it has been kindled, though unperceived by them, by Christian fire, it aims at Christ. I do not, therefore, think that I do wrong, If I become a preacher to these Jews, to lead them gradually to Christ; for, without knowing it themselves, their desire tends to him." These words are very remarkable in more than one respect. That they may truly be applied to ALL the modern Jews, I do not believe; but I have no doubt that they may be true with regard to many among them. They are peculiarly striking from the lips of a teacher of the Jews.

LONDON MISSIONARY SOCIETY.

The London Evangelical Magazine for June, which we have just received at this Office, contains a full account of the 31st Anniversary of this Society. In addition to the notice which we copied from the Religious Chronicle at page 113, we make the following extracts from addresses delivered at the Meeting.

The REV. JAMES BENNETT, Theological Tutor of Rotherham Academy observed, I should not be at all surprised, were I to live to see the day when the present income of this Society will be looked upon as mean and paltry! and I anticipate the period when no man, that bows his knee before the Father of mercies, will rise from his bed, or retire from his secret closet, without commanding all Missionaries, who are gone to the perishing heathen, to the protection of the living God. Having done so, the poor man will probably take out his penny, and lay it, as he rises from his knees, in a Missionary Box, and say, there is my contribution; and at the end of the year, his 30s. will form his contribution to the cause: while another, in better circumstances, will every morning take out his shilling and lay it in his Missionary Box, and thus at the end of the year, £20 will be presented from those who now think they do well if

they give a guinea. While richer men will every morning take out their guinea, and lay it in the same treasury, and their 365 guineas will be as common a sort of Missionary gift, as one guinea is now in our days. Nor do I regard such anticipation as at all extravagant, for really where a man has his thousands a year coming in, I do think £365 a year from him for the conversion of six hundred millions of the heathen, is but a moderate sum.

REV. THOMAS MORTIMER said, I feel it my duty, my bounden duty, to give my reasons for appearing in this place; and I must throw myself on the charity of those that surround me, when I say I never made a speech in a dissenting congregation in my life before. I will candidly confess my feelings upon this subject. In the first place, sir, I recollect that this Society was formed, before that Society with which I myself love to stand connected, and in which I delight to labor. I mean, sir, that the London Missionary Society was formed before the Church Missionary Society; and though I candidly confess myself to be a strong supporter of the latter, and I hope to do all that I can to extend its influence, yet I did feel that a Society formed before the Church Missionary Society, certainly deserved my kind feelings and regard. I felt it my duty, my bounden duty, no longer to stand in the trammels of party feeling, but to put my hand over all such trivial things to the great work. But, sir, allow me to state, that notwithstanding this is the first time I have appeared here, I have long watched the operations of your Society, and when, from time to time, I have heard of the success with which God has blessed its labors in various parts of the world, and especially in the South Sea Islands, I have rejoiced in your joy, and blessed God for your success: and allow me to state that is the feeling of many of my clerical brethren; yea, there are thousands of clergymen belonging to the Church of England, who bless God for your success. I think it but right to state this, sir; and I cannot but sincerely hope for the time, when one after another will put his hand over the wall and say, How do you do? But allow me, sir, to say also, that rejoicing in your joy, we have also lamented in your sorrows. I am certain that many whom you know not, take a lively interest in your concerns, and have often wept over the grave of your sacrificed Missionary. Sir, I speak not with any political feeling; I reflect on no one: but this I do say, when one part of the Church weeps, it should all weep; when one part of the Church is in sorrow and grief, let all be seen in mourning; and I cannot help thinking that the time will come when, if one of the Members of the universal Church shall rejoice, all will rejoice; and if one member suffers, that all will suffer. But, sir, may I be allowed to state a stronger reason still for coming here than any I have yet noticed. I counted the cost. I considered what might be the effect of my doing so. I knew that many of my old friends might and would disapprove of it; and, sir, I declare before this assembly, that I would have kept away if my conscience would have permitted me; but that passage in our Saviour's prayer for his Church, has been deeply impressed on my mind.—"That they all may be one; as thou, Father art in me, and I in thee; that they also may be one in us:"—And why, sir? Why?—that the world may believe that

thou hast sent me. Sir, when I meditated on this passage, I felt this, that it was my duty to do what I could to show brotherly love to all who love my Saviour, without any compromise whatever. And I am sure you will allow me to say, without any compromise, with all respect to our Government, with every feeling of affection to my own Church, and every wish and inclination to obey those that are set over me, that I am determined to obey my Saviour above all, and therefore, upon this passage I take my stand. My conviction is, that we shall never make a complete or decisive blow upon the kingdom of Satan, until all Christians are united in one band. And I do believe, that one of the great causes of the comparatively small success which has attended our efforts is, our having been so much disunited; I mean our Missionary Societies. Besides, we are now living in a day when Antichrist is raising her head, and therefore I consider them not as times when we should be separated, but, on the contrary, when we should come forward unitedly in defence of the truth, and in one grand attack against error, idolatry, and superstition.

I bless God and rejoice when I see what these several Societies, by his blessing, have effected; and it seems as though he would so honour his Church, that no one part of it should glory against another part of it. If we look at the Church Missionary Society, we see how greatly they have been blessed in teaching at Serampore; if we look at the Wesleyan Missionary Society, we see how greatly they have been blessed in the West Indies; and if we look at this Society, we see how it has been blessed in the South Sea Islands. I am sure we must all rejoice in what you have been doing.

Mr. M. made many other highly interesting remarks suggested by the occasion, and before he sat down, the following ingenious confession:—Sir, I was twice written to, some few years ago, to preach the *Church Sermon*, as it is called, for your Society; the first year I got over it very well; for having had to preach for the Moravians—I said I had to preach for the Moravians on that day, and therefore I could not comply with the request. The next time I was applied to, I had not to preach for the Moravians, and therefore I could not make that an excuse: still I refused to comply; and I now declare, that I have never repented of it but once, and that has been ever since, and I have determined never again to encourage this party feeling.

REV. RICHARD POPE, of Trinity College, Dublin, in the course of his speech observed: It appears to me, Sir, that all Missionary Societies should be regarded but as the column of one grand Missionary Army. In the distance we should lose sight of their respective facings, yet, at the same time, catch a glimpse of their one common banner,—the banner of the Lord Christ—and hear their one strain sounding from the silver trumpets of joy,—*Glory to God in the highest, and on earth peace, good will towards men.*

THE REV. WILLIAM THORPE, of Bristol, commenced his speech with the following impressive observations:—

It is not, Sir, my intention to trespass long on your patience and kind attention; indeed, I feel that I am very far from being able to do it. It is not, however, the appearance of this vast assembly

merely that overwhelms me, but the magnitude of the cause for which this assembly is convened. When I think on the worth of an immortal soul, and cast my eye over the immense multitudes living in darkness in the heathen world, lost to happiness and to God, crowding, by myriads, every day, without the knowledge of a Saviour, to their eternal destiny; when I seriously reflect on the numbers that have passed away, even during the few hours that we have been assembled together in this place, and sunk to rise no more, my spirits are depressed, my heart is sorrowful, and my whole frame trembles. These things, Sir, really are, and we profess to believe that they are. O how deep, then, the impression that they should make on our minds, how great the influence they should have upon our conduct. My wonder is not, Sir, that Missionary Societies have been established within the last thirty or forty years, but that they were not established ages before—not at the liberal contributions which have been made to this great cause within the last few years, but that these contributions have not been increased a hundred fold—not that the attention of the christian world should now be employed in sending forth Christian Missionaries, but that the zeal which characterized the first ages should ever have been extinguished. Is the soul lessened in value? Has not the Son of God declared that the possession of a world cannot compensate for its loss? Is not every man still guilty before God? Has not the character of heathenism always been as it was when Paul wrote his first chapter to the Romans? Is not the commission of the Son of God, given to his disciples before he ascended into heaven, of perpetual obligation, until it be fulfilled in its largest extent? Are not God and Christ, and heaven and hell, and eternity, as awful now, and have they not always been, as they were in the days of the Apostles? To what then, Sir, are we to ascribe that death-like sleep in which the Church of Christ lay for ages and centuries, while the heathen world was perishing around them? Doubtless external circumstances had their influence, but the chief and predominant cause has been the want of faith in that unchanging hand, which is invisible and eternal. As Christians, we do not believe, or we but feebly believe. Our faith is not even as a grain of mustard seed. Blessed be God, however, it is not extinct, it still lives, it still operates in the bosom of thousands, in the hearts of Missionary Societies; making us love our brethren of every name, and expanding the heart with benevolence towards all mankind. Hence, Sir, the zeal displayed in these days for the diffusion of Christian knowledge by the instruction of the rising generation, and by sending Missionaries to preach the Gospel to all nations, that all men may be saved.

In conclusion Mr. T. observed: I see an awful hand lifting up the veil that hides eternity from the world, and giving us a more than distant glimpse of that more than majestic glory that glows behind. I see the seed of Abraham, gathered out of all nations, standing before the hill of Calvary, looking to him whom their fathers crucified, and filling the Holy Land with love. I see the man of sin utterly vanish away before the brightness of His rising, who is seated at the right hand of God. I see the Idol Monarch of the East hurled from his proud eminence, and ground to dust beneath

the wheels of his blood-stained car. I see the Great Dragon seized by the hand of the Prince of Peace, and cast into the bottomless pit, unable to break a single link of his chain, or to deceive the nations any more. And now, Sir, the vision of prophecy is realized ; the *wolf does dwell with the lamb, the leopard does lie down with the kid, the cow and the bear do feed together ; the lion is seen eating straw with the ox.* Behold, *the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrices' den. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

The REV. JOHN CODMAN, D. D. of Boston, America, expressed the great pleasure he experienced in being present on this occasion. It was now eighteen years since he had enjoyed the same pleasure before. At that time considerable anxiety prevailed as to the safety of the Mission in the South Seas, over which a dark cloud then hung. But the Society's extremity was God's opportunity, and he has convinced us, by what has since happened that the work was all his own.

Dr. C. said, that it might be expected he should give the assembly some information as to what is doing in America to promote the spread of the Gospel. He was happy to say, that a very powerful missionary spirit had been excited in the United States, during the last 15 or 16 years, of the origin of which he gave the following account : In a Theological Seminary not far distant from Boston, there were two or three young men who were preparing for the ministry, whose minds were deeply affected with the condition of the perishing heathen ; and in the retirement of their closets, they formed the noble purpose of devoting themselves to God in the service of his Son among the heathen. This resolution they submitted to an Association of Ministers, in their own immediate neighbourhood, who took them under their protection, and formed a Society, which is known by the name of the *American Board for Foreign Missions* ; a Society which holds, at present, a very high rank among the Missionary Societies in the Christian world.

Dr. C. then adverted to the missions of the American Society, particularly to those in Palestine, in the Sandwich Islands, where they are co-operating with the London Missionary Society ; and among the heathen tribes of his own country.

He added, that the Missionary spirit is rapidly increasing in America, and that in the part where he resides, there is scarcely a town or village where there is not to be found an Auxiliary Missionary, Bible, Education, or Tract Society.

Dr. C. then alluded to the prosperity and unprecedented zeal for internal Improvements, prevailing both in Great Britain and America, and asked, shall not zeal in the cause of Missions equally prevail in both also ? He concluded in the following manner :—

Sir, we feel that we are united with you in the tenderest ties, that we are descended from Great Britain, that our fathers' sepulchres are in these lands, and that nothing can be more unnatural than hostility between Great Britain and America.—Pray the Father of Mercies, that there may never more be any other strife between these countries than this—who shall serve our Saviour best—who shall love our Saviour most.

The REV. SERENO E. DWIGHT, of Boston, North America, moved the seventh resolution.

Mr. Dwight felt himself admonished to brevity by the advanced period of the meeting. Like a preceding speaker, it was his happiness to be trained to the missionary cause ; his father had taught him at an early age to love and revere the London Missionary Society, and had employed him to read its intelligence from time to time as it arrived.

He had lately the pleasure of seeing in Switzerland, the Rev. Professor Blumhardt, who had told him that the labours of British Religious Societies, but especially the Missionary exertions in Germany, were beginning, by the blessing of God, to awaken a spirit of Christian love and zeal in that country ; and both in Germany and Prussia, there were great and evident manifestations of the outpouring of the Holy Spirit, particularly on ministers of the Gospel.

Mr. D. then related the particulars of an attempt made about 22 years ago, by the Government of the United States, to civilize an extensive tribe of Creek Indians, by making them acquainted with the useful arts, and teaching them agriculture. The leading man in this attempt, who was furnished with every requisite for the object, and an annual sum of 5 or 6000*l.* returned about two years ago, and gave up his commission, declaring his conviction, that it was quite impossible to accomplish the object. Mr. D. then said, the American Board for Missions about three years ago, sent out from 10 to 15 persons to a tribe of Cherokee Indians ; which commission was shortly after patronized by the chiefs, who have since made a law that no spirituous liquors should be sold in their country, together with other regulations adapted to promote the education of children, and the knowledge of agriculture ; and many gentlemen who have travelled in that part of America, and visited the settlement, are now living witnesses that when the Bible is sent with implements of art, the savage character may be tamed, and the seeds of civilization sown with success. A young Indian Chief, who has received the truth as it is in Jesus, had in five years from the time he first heard the English language, acquired such a knowledge of it, as to be able to write intelligibly on religious subjects. He has since returned to his countrymen, as a Herald of Salvation.

It was said in an early stage of this meeting, that the Society is committed. Let me say sir, that every Missionary, Bible, and every other Evangelical Society, stands committed. You have awaked up a spirit upon the Continent that has induced the Papal Church to rally its powers, in order to sustain itself ; and Protestantism, if possible, is to be put down. Will you then go back ? No : Let us rather show that there are two nations in the world which despotism cannot approach, and superstition cannot corrupt ; two nations, which standing united shall form the bulwark of the civil and religious liberties of the Protestant world.

Mr. D. concluded with stating, in reference to the subject of the motion, that similar intercourses and good offices take place among the several evangelical denominations in America, as are found to prevail in this country among the members of the different Societies.

LABRADOR.

Remarkable preservation of two Christian Esquimaux.

The following instructive account is extracted from the Diary kept at Hopedale, and is dated in June 1824:

On the 7th, we received the distressing intelligence, that two Esquimaux Brethren, Peter and Titus, who had gone to an island in the open sea, called Kikkertarsoak, their usual spring-place for catching seals, had been carried off, on a large field of ice, which broke away from the firm ice on the coast.

The news was brought by Conrad, who was with them when the accident happened. As they were all anxious to acquaint their families and relations with the misfortune that had befallen them, Conrad turned the sledge which he had with him into a kind of raft, by tying skins and seals' bladders to it; and thus he contrived to paddle to the firm ice, using a seal javelin as a rudder. They had drifted off above half an hour, before he could set out; but, the sea being perfectly calm, by God's mercy, he reached the firm ice in safety, and hastened hither with the news. His view was, to go with a boat or kayak to the assistance of his brethren: but, by the time he got back to the coast, a south-west wind had carried them so far out into the open sea, that they could hardly be seen on the horizon; and to follow them was impossible.

We remained till the 16th, in anxious suspense, uncertain what the fate of these poor men might be; and cried often to the Lord to have mercy on them and their afflicted families. On the above mentioned day, we had the inexpressible joy to see them arrive in a sledge. Their hearts and lips overflowed with thanksgiving to their Almighty Preserver; and the whole Congregation joined them in shedding tears of joy and gratitude, for their wonderful escape from a watery grave. Had they been lost, the distress occasioned to their families would have been very great. Peter is a married man. Titus is single. They are both very skilful seal-catchers. Nine persons would have been left quite destitute; and a poor family of five, to whom they had been benefactors, would likewise have suffered a great loss, had it not pleased God to spare them. The joy of their relatives on seeing them return was past description.

Both these Esquimaux Brethren have written an account of this perilous voyage; chiefly referring to the state of their minds and hearts, under such trying circumstances: by which we see, how, in their great distress, they turned, with faith and confidence, to the only Helper in need; and how richly they were comforted and supported, under so severe a trial. Different passages of Scripture, suggested to their memory, proved a most efficacious means of strengthening their trust in our Saviour.

From their verbal report, the following may be noticed. When they arrived at the margin of the firm ice, with their sledge and dogs, having no kayak with them, they found that the ice was cracked in several places: suddenly, the part on which they stood was dislodged by a south-west wind and swell; and carried off, in a north-easterly direction, toward the open sea. Both the size and strength of the field of ice was such, that it af-

firmed them the means of building a snow-house upon it, about six feet in height, in which they took shelter, during the night and in rainy weather. They had caught eight seals on the day of their departure, which afforded them nourishment; though, for want of fuel, they could make no fire, but ate the meat raw and drank the blood. In dreadful uncertainty how this voyage might end, they spent nine days; and were not delivered from their imminent danger till the 13th, when they were brought safe to land. A translation of the account, written by themselves, is subjoined, as affording an undeniable proof of what the grace of God can effect in the hearts of men, lately the most ignorant and the rudest among heathen nations.

Peter wrote the following:—

When on the 4th of June, we were driven off the coast, upon the field of ice, I was not much alarmed, for I did not apprehend much danger. At night, when we lay down to rest, we commend-ed ourselves in prayer to God our Saviour; and gave up our lives into his hands, which we always continued to do.

On the 5th, as we were floating pretty near to the point of Kikkertarsoak, I hoped that our brother Conrad, who had been with us, would come to help us with kayaks. We repeatedly thought that we heard the report of fire arms, and therefore fired off our pieces; but, toward evening, we per-ceived that we had been mistaken. Now I began to feel great fears about the preservation of my life; and, thinking of my poor forsaken family, I wept much. With many tears, I cried fervently to Jesus to save me. I could speak with Him as if he stood by me, and said—"I pray that I may not be carried to the other side of the water, nor to the south, nor too far to the north, among the un-be-lievers; but that my body may have decent burial in the earth. O shew mercy to me! and do Thou, the only Helper in need, take care of my poor family!" Then those words occurred to my mind —*Hold that fast which thou hast, that no man take thy crown*; which made me shed tears of grati-tude and love to our Saviour, like a child, though at so great a distance from home. I entered our snow-house, weeping; and we both joined in calling upon Jesus for help and comfort. This we did, every morning and evening.

On the 6th, in the morning, finding ourselves carried far away from land, into the ocean, we again looked for comfort to Jesus, and prayed to Him, with many tears, to help us, and direct our course. We sang that verse together, "*O lift up thy countenance upon us, &c.*" and these words were impressed upon my mind, *I am the Good Shepherd, and know my sheep, and am known of mine.* I felt my unworthiness deeply, and nothing but the words of Jesus could give me joy. I pray-ed fervently to Him that he would give his angels charge over me. I spent the whole day in prayer; and, as I walked about alone, several parts of Scripture occurred to my recollection, especially the account of our Saviour's being taking captive. The prayer which he offered up for his disciples, (John, 17th chap.) was peculiarly precious to me, and gave me great comfort. Frequently I felt joy in my heart, on remembering our Saviour's words; and that he said to his disciples, *Receive ye the Holy Ghost.*

On the 7th, the fog was so dense, that we could

not see whither we were driven. I cried to Jesus, Oh help me! and his words came sweetly into my mind—*Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart.* Then I felt comforted.

On the 8th, 9th, and 10th, we could see nothing, on account of the fog. I wept, and longed only to enjoy the inexpressible love of Jesus. I remembered how the Apostle Peter was frightened in the storm, and was comforted by our Saviour. Thus, also, he comforted us in our dreadful situation. I cried continually to him to bring us again to the shore: for the thought of my poor bereaved family caused many tears to flow from my eyes; but I felt confident, that they were under the protection and care of our Saviour. I remembered St. Paul's shipwreck; and how for many days he saw neither sun nor stars, and was delivered. At another time, the poor thief's cry to Jesus on the Cross, *Lord! remember me when Thou comest into thy kingdom*—and, again, St. Peter's deliverance from prison, when an angel came and said to him, *Follow me*—proved a comfort to me. Thus I also hoped we should be brought out of the great ocean, back to the land. Once I recollect the story of the prodigal son, who had spent all his living, and said, *My Father's servants have bread enough and to spare, and I perish with hunger. I will arise and go to my Father, &c.* This I felt was my case, and that I was as unworthy to be received.

On the 11th, when we saw land through the fog, we wept for joy; for it was clearly manifest to us, that we were guided by the hand of our Saviour. We were still surrounded by broken pieces of floating ice. On the 12th, in the morning, we again saw the land before us: but as we did not trust the fragments of drift ice, we remained upon our large field; and, returning into our snow-house, felt comforted in prayer. Having examined more fully whether the drift ice lay close together, it appeared, toward evening, as if we were approaching the firm ice. But just as we were again entering our house, our ice-field sustained a terrible shock, and a large portion of it broke off. We now left it, being quite convinced that the Lord would direct us. In passing over the drift ice, whenever we were in danger, I cried to Jesus, and he provided a way for us till we were in safety.

On the 13th, in the morning, we arrived with our own people, thankful to our Saviour for this wonderful preservation; nor shall I ever in my life forget it.

Titus described the same in his own way as follows. (*His narrative of their being driven out to sea is here omitted.*)

When on the second day, being June 5th, we knew no more whither we were going, I cried out of my inmost soul to Jesus that he would cleanse me from all my sins. On the 6th, we were carried forward very fast by a strong wind. With many tears I prayed to him, that he would not suffer my body to perish in the sea, as the thought of my poor destitute relations greatly distressed my mind. I was filled with shame and repentance, thinking of my depravity, my sins, and unfaithfulness.

On the 7th, in the morning, the weather was calm, and we thought we heard the report of guns, fired by the *Christian Esquimaux* on Navuklialuk.

We prayed, without ceasing to Jesus. I thought of his pierced feet and outstretched hands as he hung upon the cross; and could represent him to my mind, as he was tormented for my sins; and, when I examined myself, I became quite heavy, thinking of my frequent transgressions, my unsteady walk, my evil propensities, levity, and disobedience. Then I besought our Saviour, that he would cast all these my sins into the depths of the sea. On the 8th, in the morning, I cried fervently to him—"Help me, O Jesus! I wish not to be buried in the ocean! O Jesus, save me, though I am a great sinner!" As I was thus praying, my heart was filled with such joy and comfort, that I did not know what had happened to me, and whether I should rejoice or weep.

When we came out of our hut on the 9th, the fog was again very thick. I looked with tears to our only Deliverer; and also thought much of our Teachers, who have so faithfully taught us the way of Salvation. Why have I been so often disobedient? I ought to have been more obedient to my teachers! On the morning of the 10th, while my companion was walking about on the ice, I knelt down and cried aloud, and with great earnestness, for help, to Jesus. During the following night, I dreamt that a man came from an unknown sea, and said to me—"Live again, but remain with me." I dreamt it twice, and our Saviour's words occurred to me, *Hold that fast which thou hast, that no man take thy crown.* When, on the 11th, we saw the land, (it was the island Ukkalek,) my heart was filled with joy and thankfulness. On the 12th, our ice-field struck against a rock, upon which we left it, and, with fervent prayer to be preserved, walked upon the broken drift ice to the island Umigarvik.

On the 13th, we were delivered from all danger: therefore I likewise bring most humble thanks to Jesus. Yes, indeed I am thankful to Jesus! Jesus is worthy of thanks!

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 6, 1825.

SEAMEN AT CANTON.

The spirit of expansive benevolence, which in our own country and in Great Britain, has begun to remember the long forgotten sailors, is, we trust, extending its operations to the opposite side of the globe. There is, indeed, no reason why it should not. Benevolence is, in its own nature, universal. But while Christians are endeavouring to convey spiritual blessings to the natives of India, of Ceylon, of the numerous islands of the Pacific, and of the populous empire of China, there would be an obvious inconsistency in forgetting the men who must be employed to carry it. Dr. Morrison, who has resided nearly twenty years, at Canton, and who of course is well acquainted with the condition, both of its inhabitants and of the foreigners who resort thither, states, that the number of English and American seamen in that port, who, at least while there, have no means of religious instruction, is, on an average, about three thousand. He recommends that a floating chapel be established near that city for the use of sailors. We know that a design similar to this, has, for some time occupied the attention of some of our countrymen, and hope soon to know that it is carried into effect.

HAYTIEN INDEPENDENCE

The Republic of Hayti, after a struggle of 30 years, in which it has surmounted the obstacles of foreign invasion, domestic despotism, faction, and civil war,—has at length obtained a recognition of its independence from the only power which was interested to oppose it—the government of France. A treaty to this effect, has been duly signed by the French and Haytien Commissioners. But for this the Haytiens have a price to pay of 30,000,000 of dollars. The treaty has, however, been received by them with universal joy. The whole world has reason to rejoice with them. One nation descended from Ham, and bearing the African colour, is now thought worthy to be admitted into the company of the descendants of Japhet. This is the beginning—the end will, sooner or later, we hope very soon, follow. All the nations of the earth, of whatever climate or complexion, will be civilized, christianized, and be as Hayti is.

BREACH OF THE SABBATH.

The instances which frequently occur, of sudden deaths of persons in the act of violating the sabbath, are sometimes adduced as proofs of the moral obligation of that day. Perhaps from the dealings alone of God, who “is kind to the unthankful and the evil; and sendeth rain on the just and on the unjust,” it would not be easy to prove a general duty. But the duty being once ascertained from the word of God, is sometimes enforced in a peculiarly awful manner upon the neglecters of it. To die suddenly in the act of praying would not induce any suspicion that he who thus died was a hypocrite; for this perhaps is the employment in which most thinking persons would wish at last to be found. Nor would any servant of Christ think it an ill omen, to be taken away, while engaged in any part of his Master’s business. But to be hurried to the judgment seat of Christ, with an oath on the tongue, is what the most hardened sinner would not desire. All, however they may live, wish to die the death of the righteous. The Recorder and Telegraph contains the following fact.

On SABBATH morning last, a Mr. L. of R., took his little boy with him to the water, for the purpose of “teaching him to swim.” Having waded out to a great depth with his son clinging around his neck, and commencing the operation of swimming, his son became affrighted, and in the strong eagerness of his fears clung so closely around his father’s neck, as that he was unable to extricate his grasp.—He was strangled, and father and son sank together in the arms of death!

Events of this nature are very striking, and ought to be remembered by those who do not value the Sabbath enough, on its own account, to keep it sacred. There is, indeed, sufficient evidence that it cannot be violated with safety. The sin of blasphemy and many others, though enormous, it may not be possible always to punish on the spot, without a deviation from the usual course of Providence. But the amusements which commonly tempt men to violate the Sabbath, such as swimming, sailing, riding, &c. in their own nature dangerous, are peculiarly so, when engaged in with that heedlessness and disregard of consequences, which the breach of a divine command supposes.

EMANCIPATION.

We have already stated that a gentleman of Virginia, who we now understand, is Mr. David Minge, of Charles

City County, liberated eighty eight of his slaves, and chartered a vessel to convey them to Hayti. These were all the slaves he possessed except two who, being superannuated, are retained and supported by him. The Norfolk Herald gives the following additional particulars on this subject.

The value of these negroes, at the prices now going, might be estimated at about *twenty-six thousand dollars!* and Mr. Minge expended previous to their embarkation, about 1200 dollars in purchasing ploughs, hoes, iron, and other articles of husbandry for them, besides providing them with several suits of clothing to each, provisions, groceries, cooking utensils, and every thing which he supposed they might require for their comfort during the passage, and for their use after their arrival out. He also paid \$1,600 for the charter of the vessel.

But Mr. Minge’s munificence did not end here—on the bank of the river as they were about to go on board, he had *a peck of dollars* brought down, and calling them all around him, under a tree, distributed the hoard among them in such sums, and under such regulations that each individual did, or would receive *seven dollars*. By this provision, Mr. M. calculated that his emigrants would be enabled to commence the cultivation of the soil immediately after their arrival, without being dependent on President Boyer for any favour whatever, unless the permission to improve the government lands might be so considered.

Mr. Minge is about 24 or 25 years of age unmarried and unincumbered in every respect; possesses an ample fortune, and has received the benefits of a collegiate education at Harvard University. He assigned no other motive for having freed his slaves, and for his subsequent acts of generosity towards them, than that he conceived it would be doing a service to his country, to send them out of it; they had all been good servants, but that he was rich enough without them.

We have heard of splendid sacrifices at the shrine of philanthropy; aged men on quitting the stage of mortal existence have bequeathed large endowments to public charities, and princely legacies to religious and moral institutions. But where shall we find an instance of the kind attributable to a man of Mr. Minge’s age? The case we believe is without parallel.

In addition to this we learn that a clergyman in North Carolina lately liberated *eleven slaves*, with the intention of sending them to the same island.—Also, that a gentleman of wealth in the city of Richmond, Virginia, has liberated *sixty*, and provided means for their removal and future support.—Further, that a lady of Kentucky, (Mrs. Elizabeth Moore,) has provided by will, for the emancipation of all her slaves—about *forty in number*. The residue of her estate with the exception of a few small legacies; and amounting after this deduction, to about \$5000, she bequeaths to the Centre College at Danville, in that State.

CHEROKEE NATION.

The following letter addressed to the Editors of the Recorder and Telegraph, will be read with pleasure by those who take an interest in the cause of Indian improvement. Those whose ideas of the Indian capacity are taken from the degraded beings who roam our streets, caring for nothing but strong liquor, and begging or steal-

ing as they find it most convenient, will perhaps deny, and may be excused for denying, the authenticity of the letter. But those who are acquainted with the young men, who have received their education at Cornwall, will, it is believed, see in it what they have often seen before,—proof that Indians are men, and that they possess all that love of knowledge, and capacity for improvement, both in intellectual and moral excellence which are the glory of the human race. The progress of the Cherokees in civilization, has, indeed, within the last fifteen years, been very great. We cannot but hope that the progress of liberal sentiments respecting them, will keep pace with their improvement; and we trust that all, who have the means of promoting the object for which Mr. Boudinot pleads, will gladly do it.

To the Benevolent.—You will notice in a late number of the Boston Recorder and Telegraph, the Constitution and Minutes of the "Moral and Literary Society of the Cherokee Nation." In them you will perceive the ultimate objects, and imagine the prospects, of this infant association. Though the degree of good which would result from it, is at present hid from human conception, yet it is no part of an extravagant feeling, to hope for the greatest good to the Indian name. Though the efficient means and exertions lie in the body which compose it, yet its existence is much depending on the good will and aid of our American brethren. It is the object of this, therefore, benevolent friends, respectfully to invite you, and all those who pray for our prosperity, to give the mite of assistance, by supporting the *Library* intended to be established. Do you wish well to the Indian character?—evince that wish by deed. Do you pray for Indian improvement?—support your prayers to the God of nature, by assisting the needy, feeding the hungry, and enlightening the benighted. Are you a philanthropist, and do you desire your Aboriginal friends to be respected and honoured?—spread knowledge and religion in their slippery path, and obstruct their way to oblivion by the charms of education. What true lover of his country is there, who is not also a patriot of his neighbours? What true Christian is there, who does not drink the sweet draughts of benevolence?

Notwithstanding the current opinion, as respects Indian condition, is not very favourable, it is nevertheless an acknowledged fact, that among the Cherokees, great and rapid improvement has been made, both in information and industry. Many who a short time since, bore the appellation of Savage, have bid a final adieu to the course and practices of their fathers.

Imagine, my friends, the change there would be in this nation, if ye but act nobly and justly with them. Few moons would come and go,—then the traces of vice and ignorance would fly with the wind; and only here and there would be one who could say, "here stood my father's wig-wam, and there was the place of his warlike weapon." The Cherokees have improved much by the efforts of the public, and by their own exertions. They have done considerable in regulating their national affairs, and improving their moral condition. The Society in question has the main objects of cultivating morality, discountenancing vice, and supporting and protecting every thing calculated to enlighten the nation. A Library of good books, will, of course, be attached to it.—

Books on Travels, Histories, both ancient and modern, Maps, and in fine, books of all descriptions tending to the objects of the Society, will be gratefully received and acknowledged.

We have now, my friends, whoever you are, wherever you live, opened a door for your benevolence—our hearts are ready to receive your aid and support, and we will bless you for them. Suppose not the Indians entirely devoid of gratitude and respect—they glory in friendship—for like yourself they are God's workmanship;—and what is he but love.

Perhaps here and there lives one, who might lay claim against Indian ravages, or mourn an ancient father or mother expiring beneath the slow consuming fire, and would still cry for Indian extermination. If there be, and whoever you be, dignify human nature by forgetting the injury, and forgiving the transgression. We do not wish to palliate any act of injustice—but those deeds are past—with the wind they are gone. Our fathers, too true, did you the injury,—but where are they? Their bones now moulder beneath some lonely shed, and the scanty earth which covers them is now all they can claim; and perhaps even that is cleft in twain by the plough which procures your nourishment. Their possessions once were great—a boundless country, supplying them with game—and the multitude of the watery elements were theirs. You now live on their ruins! Can you still harbor revenge? It is highly necessary that the Indians should become moral: For where is the nation that can exist without morality? And think ye a nation can be respected without knowledge?

Consider your privileges, and the condition of the Indians, your fellow beings; moreover, remember that they have a lasting claim on your benevolence.

Communications relating to the Society may be addressed to the Subscriber, Spring Place, Cherokee Nation.

ELIAS BOUDINOT,
May, 28, 1825. Corresponding Sec'y.

UTILITY OF SABBATH SCHOOLS.

The following is an extract of a letter from a young lady who removed from this city a few years since to the State of Georgia. The writer has since been removed from this world, to join in Heaven, as we have reason to believe, the cloud of witnesses who will ever look upon Sabbath Schools as an instrument of their salvation.

My first serious impressions commenced in a Sunday School while endeavoring to instruct a class in some religious duties. I was struck with the inconsistency, not to say hypocrisy of my own conduct, to urge upon them duties which I myself lived in violation of. It brought to my mind, the servant who knew his Lord's will but did it not. The piece selected by Mr. S. to read that day was peculiarly impressive and every word went to my heart. For weeks I mourned over a hard heart which neither the love or threatenings of the gospel seemed to move to genuine repentance. Neither food, sleep, or society, were relished by me, but my sorrows were known only to myself. I dared not speak to any one on the subject, for fear of receiving comfort on false grounds, and I feared nothing, more than returning to a state of indifference. I thought if I did, there was certainly no

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mercy for me. I strove to do something; to repent, to believe, but this I could not do; and when I found I could do nothing, then comfort was whispered to my famished soul.

CONNECTICUT SUNDAY SCHOOL UNION.

The Bridgeport Sabbath School, and the Stratford Sunday School Teachers Association have united with the Connecticut Sunday School Union; making the number of Auxiliaries to this Society, 37.

Sabbath School Societies wishing to join the State Union, will please to inform the Secretary at New-Haven. The terms are, an initiatory fee of one dollar, which entitles Auxiliaries to the privilege of purchasing any of the books published by the *American Sunday School Union*, at a reduced price.

FROM THE RECORDER AND TELEGRAPH.

CHRISTIANITY IN INDIA.

The Christian Register of July 9th says,—“the trinitarian missionaries [in India] can scarcely boast a single respectable and intelligent convert. Those they claim are generally, either of low standing and character, or of very doubtful sincerity.”

Before a writer undertakes to state facts, it is of some importance to know what the facts are.—That the Editor of the Register has suffered on this score in the above statement, there will be no difficulty in showing: especially, using the word “convert” in the Unitarian sense, denoting merely one who has embraced the *doctrines* of the Christian religion.

As to the number of converts that have been made by “trinitarian missionaries” in India, we shall quote the testimony of men whose integrity is unimpeached and unimpeachable; and who have had as favourable opportunities of gaining information on the subject as perhaps any persons living.

The Rev. HENRY TOWNLEY, Missionary to Bengal, in his answer to the Abbe Dubois, (p. 94-5) says:—“With regard to the number of Hindoo converts resulting from the labours of the Baptist missionaries in Bengal, from what I have seen and heard at Calcutta, Serampore, Cutwa, and other parts of Bengal, they have amounted to SEVERAL HUNDREDS.” This number, it will be observed, includes the Baptists only. The Rev. Mr. Hough, Chaplain to the East India company at Madras Station and also a Missionary, gives in his reply to the same Abbe Dubois, the following statements:—

“I will not dwell upon the native congregations—amounting to about 160—assembled by the Baptist, the Church, the Methodist, the London, the Scottish and the American Missionary Societies, in different parts of India, since they do not consist entirely of Christians. I will, however, state, that those Societies can enumerate nearly THREE THOUSAND CONVERTS, who have renounced all their superstitions, have embraced the Christian faith upon principle, are living according to the Saviour’s commands, and thus adorning their profession in the midst of idolatry and iniquity. The strictest attention is paid to their mo-

ral conduct: and when it is not in conformity with their profession, they are suspended, and denied the privilege of communion, until the missionary is satisfied as to the sincerity of their repentance. Many have died in the faith, and given every proof that divine grace had regenerated their hearts.

Here I might close my argument with triumph. But I have not done.—There is a body of Christians in South India to whom I have not referred. They are the fruits of the labours of the Danish missionaries at Tranquebar, and the German missionaries of the Christian Knowledge Society, and have been converted at different periods during the last century. They occupy eight principal stations—Verpery, Tanjore, Tranquebar, Trichinopoly, Tinnevelly, Cuddalore, Madura and Ramnad. They are to be found also, in small numbers, scattered through many villages of South India. M. Dubois has some acquaintance with these people; and will, perhaps, know, that when I state them at *twenty thousand*, I estimate them far below their actual number.

I admit the Tinnevelly Christians will disappoint the man who expects to find them an intelligent and highly spiritual minded people. But when their situation is known, such expectations would be most unreasonable. When I first arrived among them in 1816, they had been 10 years without a missionary; nearly that time with only one country priest; the schools had gone to decay; and they were almost destitute of the Scriptures and elementary books. What reason, then, have we to be surprised, if their knowledge and religion were at a low ebb? Yet I will affirm, that, in both respects, they were equal to what any town or village in Christendom would be, if left for the same length of time under similar circumstances.

During the 10 years that they were left to themselves, their heathen neighbours persecuted them in an arbitrary and vexatious manner; but they bore the trial with patience, without one, as far as I could ever learn apostatizing, to avoid personal suffering.

The two works from which the above extracts are taken, were first published about a year ago.—Of course the statements cannot extend very nearly down to the present time. Yet we know that, within the last year or two, many of the missions in India have been signally favoured. We know that within this period the Divine blessing has been bestowed in a wonderful manner upon the American Mission at Ceylon, and that of 200 youth in the several Boarding Schools, *more than one third* give evidence of having tasted and seen that the Lord is good. We know that almost before the missionaries could gather in the fruits of the first revival, a *second* commenced; and, it may be, continues to this day.

It is in the face of all this evidence—in the face of the present Deity, accomplishing what infidels have declared could never be accomplished—that the Register at this distance from the scene, presumes to say that “the trinitarian missionaries can scarcely boast a single respectable and intelligent convert.”

But perhaps it will be replied, Whether their converts be few or many, it is certain that “scarcely a single” individual of them is “respectable and intelligent!” Let us examine this point. And

first, their respectability. In the early part of 1823 there were in the Boarding Schools at Ceylon, 152 students, besides several on probation. Of this number, 116 were Velallas, and eight Chittys. These two castes are high, compared with others in the District of Jaffna, except the Brahmins.* There were also 10 Madapallys; which class is very respectable. Out of 152 scholars, then, in the Ceylon Boarding Schools, at least 134 are of high cast. If any one doubts whether these scholars ought to be considered "converts," let it be remembered that 44 of their number were to be admitted to the Lord's table on the 20th Jan. last, according to the strict rules of evangelical Christians in this country. In other words, after a trial of several months from the time they began to hope, they gave satisfactory evidence of *a change of heart*. The whole number of native members of the church gathered by the American missionaries in Ceylon, including the above is *more than 70*. There are others, who give more or less evidence of piety; and others still, *many others*, who would quite come up to the Unitarian sense of the word "convert."—As to the respectability of the converts under the English missionaries in India, we beg leave to quote a passage or two from the writers above mentioned. Says Mr. Hough,

There are a few Brahminy boys in many of the schools of the Church Missionary Society; and I believe, in those of other Societies also. In one of the Tranquebar schools, supported by that institution, out of the 52 scholars it contains, *forty-five are Brahmins*. At a recent examination of this school, one of the Brahminy boys, 7 years of age, read our church catechism, and repeated a part of it which he had committed to memory.

By the third Report of the Serampore College, it appears, that, of the fifty students on the foundation, *seven were Brahmins*.

I have travelled, (says Mr. Townley, in his Answer, pp. 92—3) for about a month with a converted Brahmin, who was induced to make a profession of Christianity by the preaching and conversation of another native, of inferior caste, who had been previously converted himself by the instrumentality of the Baptist missionaries.

In the month of November, 1821, this Brahmin, together with another converted Hindoo, a European, who in India had become a missionary, and myself, embarked in a covered boat for the purpose of ascending the river Hoogly, and preaching the gospel to the heathen wherever we went. In the course of this excursion, I had a full opportunity of observing the conduct of these two Hindoo converts, and it was such as produced a strong impression on my mind that their faith in Christ was real, and their Christian profession sincere.

The intelligence of the native converts is questioned by the Editor of the Register. Let him then read the letter of Moung Schwaba, (a native convert under the American Missionaries in Burmah) which was published in the religious papers some ten or twelve months since; or the Journal of Gabriel Tissera, a native preacher in Ceylon; or the beautiful letters of native children in the Ceylon Boarding Schools, which may be found in the last number of the Missionary Herald. We have certainly seen paragraphs in some of our re-

ligious journals, which were incomparably worse.—Look next at the testimony of the missionaries concerning them; for instance, pp. 142, 145, of the Missionary Herald. Before the testimony of such men as the missionaries in Ceylon can be thrown away, it will be necessary to prove their wilful prevarication. It is impossible they should be *ignorant* of the talents of pupils who have been under their instruction for years;—if they dissemble, it must be done wilfully. Let, then, the Editor of the Register bring forth his strong reasons and make out this point, or else candidly withdraw the charge.—We shall not undertake to show that the Hindoos, as a people, are remarkably intelligent—we well know this is not their character—but, the lower the standard of Hindoo intellect in general is reduced, the more conspicuous will appear the talents of those to whom we have referred.

IT IS ONLY A PRAYER MEETING.

It was on a serene evening, in one of the months of autumn, when two intimate friends, Lewis and Lee, took a short walk in the fields to enjoy each other's company, and glance at the charming prospects which nature presented to their admiring eyes. And as Lewis was endued with the spirit of true philosophy, it was a seasonable opportunity for him to contemplate the sublunary works of his Creator, and "look through nature up to nature's God." Already was the bright herald of day finishing his career, and was about to conceal his splendour beneath the imaginary limits of the distant horizon; the effect was truly sublime, for his appearance was not unlike a ball of fire, which, in a few moments, would sink and set the world in flames; his departing rays shed an additional lustre on the smooth surface of the river below, and beautifully gilded the tops of the forest trees, whose verdant leaves had evidently changed their healthy appearance, and assumed a browner shade, while the waving boughs were gently agitated by the cooling zephyrs, and every object around seemed to intimate that autumn was far advanced. Now and then a sickly leaf would quit its hold of the parent tree, and fall withered to the ground. At the sight of this, Lewis looked serious, and remarked, "That leaf forcibly reminds me of the frailty of man, and the short duration of his vigour, beauty, and earthly enjoyments; and on whatever object he sets his affections, however dear that object may be, or however firmly he may grasp it, death will at length come and force him to quit his hold," for—

As fades the leaf in autumn's time,
So creatures all decay.

The feathered songsters of the grove were now hastening to their places of rest, and seemed warbling their last and sweetest melodies in praise of him who cares even for them, thus setting an example to Christians, who should never cease to offer their tribute of thanks to their heavenly Father, for he considers them of more value than many sparrows; all creation seemed dressed in a splendid garb, and the beauty of the surrounding scenery was calculated to inspire the minds of the two friends with the most elevated thoughts. By this time they had proceeded a considerable distance, when Lewis, thinking he heard the sound of the church clock, drew out his watch and ex-

* See Appendix to the Report of the American Board of Commissioners for Foreign Missions, Sept. 1823: p. 160.

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A Christian Minister's Soliloquy on his way to the Sanctuary.

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claimed, "It is six o'clock ! I shall have just time enough to return and go to the chapel. Lee, will you accompany me ?"

Lee.—Oh ! it is only a prayer meeting ; surely you won't give up the pleasure of this walk to go there ?

Lewis.—Gladly ! but I only feel hurt you should use such an expression as you have just uttered.

Lee.—Why ?

Lewis.—Because, I am sorry to say, it has become the general excuse of those who would gratify their senses rather than profit their souls : it gives ample room for the enemies of religion to pass the most severe reflections ; it is a sign your religion must be at a low ebb, and because it has raised the foundation of all my hopes, that you understood how to estimate, at a much higher rate, these seasons of refreshment from the presence of the Lord.

Lee.—Very true ; but have we not sufficient singing and praying on the sabbath ?

Lewis.—Not if we consider that we are, every hour, the recipients of renewed and repeated mercies ; that we are needy helpless creatures, and are continually in constant want of assistance and comfort in our way to the heavenly Jerusalem.

Lee.—But this we can pray for at any time, however proceed, for I wish to hear you.

Lewis.—Well, I consider our attendance on these occasions may serve as a test of the sincerity of our attachment to the Saviour ; besides, how can we expect to insure a blessing on the seed of divine grace that was sown on the past Sabbath, unless we are united in presenting our requests to God. How can we reasonably hope to see Zion enlarged—Immanuel's kingdom spread, and the Israel of God brought in with the fulness of the Gentiles, unless our supplications are offered up to this effect ? And shall we not unite in praying for our dear minister, who is continually interceding for us, that additional strength may be afforded him to execute the functions of his arduous office ? On the Sabbath day it is generally expected that we should attend some place of worship, and we may compare the majority of those who engage in the service of that day to the mixed crowd of courtiers, who, for fashion's sake, attend a levee, in order to pay their respects to their sovereign.—Whereas at these delightful meetings which you term *only* prayer meetings, we have, as it were a private audience with the king of glory ; our number is more select, and chiefly composed of children, adopted into the regal family of heaven. Here the unity of God's people is justly promoted and becomes strikingly manifest, and as a modern poet beautifully says—

The saints in heaven appear as one,
In word, and deed, and mind ;
When with the Father and his Son
Their fellowship they join.

Here we can retire for an hour from the cares and bustle of the world, and hold sweet communion with our God, acquire new strength to run the Christian race, and become possessed of that serenity of mind which passes all understanding ; here we can draw down unnumbered blessings on ourselves, our families, and secular affairs, on the church of God at large, and on those superstitious nations who are groaning under the grievous yoke of tyrannizing priesthood, and are groping in the darkness of Pagan idolatry. It would take me too

long to enumerate to you the advantages resulting from these refreshing meetings, for they are very many ; you are well acquainted with their beneficial effects, and if there was nothing else that could excite your attendance, surely the example of Christ and his apostles would do it. How often did cold mountains and the midnight air witness the fervour of his prayer. How often did Mount Olivet re-echo the pious breathings of Him and his disciples ! How frequently did the apostles retire to engage in prayer, when they might fear every moment to be interrupted by the Jews ? And shall not we, who are permitted to enjoy our privileges without fearing the power of any adversary tread in their steps ? Surely our attendance at these meetings is like being on the mount of transfiguration ; for when we come down, though our faces do not shine, yet the calm state of our minds plainly indicate where we have been ; and the world cannot forbear taking knowledge of us, that we have been with Jesus. Hear the remark of an eminent servant of God, who said, "the prayers of devoted Christians, in the name of Jesus, may turn the hearts of kings and princes, save their country, raise up pious ministers, secure a blessing to their labours, send the gospel to the Heathen, and advance the kingdom of Christ in the world." To what I have said, I will merely add the exhortation of the apostle to the Hebrews, who urges them "to consider one another, to provoke unto love, and to the good works, *not* forsaking the *assembling* of themselves together."

To this Lee could reply nothing, and felt not only confused and ashamed, but even sorry for what he had said ; he cheerfully complied with the request of his friend, and faithfully promised that in future he would no longer say—

It is *only* a prayer meeting !

A CHRISTIAN MINISTER'S SOLILOQUY IN HIS WAY TO THE SANCTUARY.

I am now going to the sanctuary—going to meet God—going to engage in his worship—going to preach his word—that word by which both myself and all my hearers must be finally judged. I shall soon be surrounded by a number of beings, whose existence is never to terminate, but who, after millions and millions of ages, will be still immortal. Either the Bible is untrue, or every man, woman, and child among them, will dwell in everlasting misery or joy. As soon as they have passed the bounds of this life, they must rise to the companionship of the highest orders of beings, or sink to the doom of the lowest. Providence has appointed me to declare to them the misery of their condition as sinners, and to direct their attention to that blessed way, which infinite mercy has opened for their complete restoration and happiness. I am to represent to them the character of a Saviour, who is waiting to be gracious, I am to show them the utter impossibility of their being saved by any other means. I am to watch for their souls to labour ; that I may be instrumental in their everlasting welfare ; and when I have finished the short period allotted for me on earth, I am to appear before the tribunal of my Creator, to give in my account ; to say how I have improved my talents ; what exertions I have made in the office I sustain, and what effects have resulted from them. Perhaps, before another Sabbath-

day, some that hear me this day, will have removed to their long home : they may have appeared before their Maker—they may have given in their account. What, if it should be said by any, that I have been accessory to their damnation, that I had not reprobated, that I had not admonished, that I had not instructed them ! What if they should to eternity be heaping curses upon my head, for my lukewarmness and inattention ! Or perhaps, before the arrival of another Sabbath, I myself may have finished my course on earth—I may now be going to preach my last sermon. The opportunities I now enjoy of winning souls to Christ, may be the last I shall have for ever. O that I may be enabled to keep my own accountability, and the immortality of my hearers in view ! May these annihilate all fear of the creature, and make me solicitous to please God. May I enter the sanctuary under the deep impressions of his presence ! may I remember that he is acquainted with all my thoughts and with all my intentions ! May I be kept from the folly of striving merely to gratify the outward ear ! May I be animated with ardent zeal, zeal according to knowledge ! May I be in a spiritual and heavenly frame of mind ! May I strive to cherish this disposition in those that hear me ! May I be very serious, and very much in earnest about my own salvation, and that of all around me ; and, above all, may I be indulged with thy smiles, O thou infinitely blessed Being ; and when my work on earth is finished, rise to nobler communion with Thee and thy Son for ever.

JOY AND HOPE AT THE LAST.

The subject of this short account was the only daughter of pious parents, she knew the blessed Saviour, and sought to follow him. It pleased the Lord to smite this only solace of an afflicted mother with a lingering consumption. Her spirit was ever sedate and rather pensive ; in a former illness, however, when supposed to be dying, she was remarkably lively, and contemplated the prospect of death with hope and joy ; but in this last trial it was far otherwise. In truth, previous to her last illness, her delight in the service of God and in divine subjects, was thought by her religious friends to have become less powerful than before ; and, until a short time before her death, she did not think her end to be nigh. A friend in vain endeavoured to bring to her mind the blessed hopes of the Gospel ; the minister she attended continually prayed by her, and endeavoured to pour in consolation, but he and her pious parents were all equally unsuccessful, and as death drew near the gloom increased. Fear and anguish possessed her soul ; she dreaded to die ; she longed to recover. It was painful and affecting to see with what earnestness she sought for a ray of hope from her medical attendant, and endeavoured to obtain a favourable opinion from every friend that visited her. Like Hezekiah, she seemed to deprecate the approach of the fatal hour !

That hour at length drew near, and we were deeply grieved to find that her reluctance to die increased ! This was the last account I received, when unexpectedly I heard the bell tolling, and the answer to my inquiries was, “— is no more.” I soon visited the afflicted parents, and was astonished to perceive an expression of joy instead of grief on the countenance of the bereaved father.

Beside him sat his only remaining child, a son about twenty years of age, in an ill state of health ; but his countenance also shone with joy. The mother met me with a smile. I almost abruptly asked, “ How was it with your dear daughter at the last ? ” “ All well ; she is happy,” exclaimed the father. “ Thank God,” said I ; “ but tell me how it was.” The mother then gave me the following detail :

“ My poor child was full of fears and doubts, and a few days before her death she began fully to expect she should not recover. When she came near her end, she often asked me, ‘ Mother, am I dying ? Am I dying ? ’ I answered, ‘ A great change must take place first.’ ‘ But will you tell me when it comes ? ’ I promised that I would. The change took place. ‘ Am I dying ? ’ again said the sufferer. ‘ My dear, you are worse ; can you yet see your Saviour with hope ? ’ ‘ I cannot ! Oh I cannot ! Lay me down ; send for my father.’ He came ; the medical attendant also arrived, and all stood around in silent sorrow ; when, unexpectedly, the dying believer exclaimed, ‘ Oh, I see him now ! I see my Saviour. I rejoice in my Redeemer ; my fears are gone ; I am full of joy. My dear parents, my dear brother, I am going to heaven ; I would not stay. I have no sorrow now, but parting with you all. My dear —, (addressing her brother,) look to Jesus, all will be well.’ Then, as if her strength was renewed, she raised her father’s hand in her own, and with rapture exclaimed, ‘ Praise him, praise him, O my dear father. Nothing but Christ ; none but Christ ! ’ She waved her hand and added, ‘ Let me go ! Let me go to joys that last for evermore ! ’ Her voice was louder than usual, and her manner full of energy. Then gradually sinking, but uttering many other sweet expressions, her happy spirit quitted its earthly tenement without a struggle or a sigh. Just before she died, she repeated that beautiful verse :

‘ Jesus, I love thy charming name,
‘ Tis music to mine ear ;
‘ Fain would I sound it out so loud,
‘ That earth and heaven might hear.’ ”

“ Ah,” said her brother, “ as I stood by her bedside, I wished myself in her place.” “ Mr. —,” I replied, “ look to the same blessed Redeemer, and you will rejoice as she did.”

GOOD FRIDAY IN SOUTH AMERICA.

On Good Friday, 1823, we went to church (at Solidad, in Columbia,) in the evening. The curate, a young man, preached with great energy and violent gesticulations, in a sing-song tone. The majority of the audience were women, and the church was so excessively crowded that we could only obtain entrance through the vestry : and might be said to be behind the scenes. Hence we saw a figure represented on a cross, and intended for our Saviour ; which was veiled from the rest of the congregation by a dark curtain. The preacher having arrived at the proper part of his sermon, describing the agonies of Christ, stamped his feet, and at the second stamp the sombre veil fell from before the figure, whilst a discharge of cannon without announced the supposed convulsion of nature ; and the apparently bleeding figure, surrounded by numerous lights, was suddenly exposed to the general gaze. The effect of all this performance was such that many of the females

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shrieked and fainted. Shortly after the figure was taken down, and carried to a sepulchre gaily adorned, and having the representation of a Roman sentinel sitting on the top. After sermon Colonel Rieux and myself walked into the body of the church, and were immediately presented with long wax tapers, intimating the necessity of joining the procession, about to pass through the town; which afforded us the opportunity of seeing the whole population of the place, ranged in the streets through which we passed. The procession was also graced by the guard of the sepulchre, dressed in white jackets, blue trowsers covered with black crape, and dark veils concealing the face: they had high conical caps with long feathers hanging over them: they were armed with lances and swords. A man clothed in a white shroud was performing a penance, which consisted in keeping his arms extended as in the act of offering something contained in a glass, and intended to represent the nauseous liquor presented to our Saviour.—*Captain Cochrane's Residence in Columbia.*

HISTORICAL SKETCH.

The settlement of Pittsfield, Mass. was first commenced by a few enterprising individuals in 1752. The original Indian name was Pootossuck.

An Act of the General Court was passed in 1753, authorizing the proprietors to act as a corporate body.

The town was incorporated by the name of Pittsfield in 1761.

In 1754 a candidate for settlement in the ministry was introduced, and after the lapse of ten years, during which time six different candidates were employed, the town united in calling and settling the Rev. Thomas Allen. Mr. Allen, during a ministry of 46 years, added 341 members to the church, and died February 11, 1811.

Rev. William Atiles (now President of Bowdoin College) succeeded his father in the ministry, and was ordained in Oct. 1811. He was dismissed by Mutual Council, Feb. 5, 1817, having added during his ministry, 57 members to the church.

Rev. Thomas Punderson, now minister of Huntington Con. was ordained Pastor of a dissenting part of the church Oct. 26, 1809, and was dismissed by Mutual Council, May 5, 1817, having added, during his ministry, 56 members to the church.

These churches formed an union, July 7, 1817. Rev. Heman Humphrey (now President of Amherst College) was installed their Pastor Nov. 27, 1817; and was dismissed by Mutual Council, in Nov. 1823. There were added, during his ministry, 214 members to the church.

Rev. R. W. Bailey, the present pastor, commenced preaching as a candidate on the month following the dismissal of Mr. Humphrey; and was installed on the 15th of April 1824.

During the first year of his ministry 20 members have been added to the church. There are now regularly connected with the church, 339 members. The parish contains 250 families, and 1500 souls who are connected with it as supporters of the gospel: of whom 575 are under the age of 20, and 329 under the age of 10.—*Rec. & Tel.*

DEATH.

There is at least one great occasion in the life

of every man. There is one decisive act that tries the spirit and puts the destinies of the soul at issue. Neither the sceptic's wavering confidence, nor the duellist's blind temerity, benefits this dread solemnity. The wretch that thrusts himself uncalled into his Maker's presence, and the wretch who being called for, dare without preparation, and without concern to enter it, deserves alike our reprobation. The one resembles the maniac, who leaps the precipice; the other, the sot, who staggers off it, regardless of its height, and unmindful of the shock that awaits his fall. From such spectacles of self-destruction, the mind turns away with mingled emotions of pity and horror. How unlike the good man's death. Here, there is real majesty.—Nothing below exceeds, nothing equals it. To see a human being crowded to the verge of life, and standing on that line that connects and divides eternity and time, excites a solemn interest. But O! what words can express the grandeur of the death scene, when, tho' individual, about to make the dread experiment, sensible of his condition, and with heaven and hell, and judgment, and eternity full in view, is calm, collected, confident, and relying on the merits of his Saviour, and the faithfulness of his God, is eager to depart? Perhaps the sainted Stephen, with heaven beaming from his countenance, as sinking under the pressure of his enemies, he raises his dying eyes to glory, saying, "Lord Jesus receive my spirit." Perhaps the Israelitish Prophet, dropping his consecrated mantle on his pupil, as he mounts the whirlwind from the bank of the Jordan: or perhaps Paul of Tarshish, exclaiming in the prospect of the fires of martyrdom, "I am ready to be offered up; I have fought the good fight; I have kept the faith; and there is henceforth laid up for me a crown of righteousness, which the righteous Lord will deliver unto me, and not to me only, but to all those that love his appearing."

How our hearts burn within us at the scene!
Whence this brave bound o'er limits set to man?
His God supports him in his final hour,
His final hour brings glory to his God.
We gaze, we weep mix'd tears of grief and joy;
Amazement strikes; devotion turns to flame,
Christians admire, and infidels believe.

DR. NOTT.

Obituary.

DIED.—In this town on the 27th ult. Mr. Richard Bunce, aged 42.

At Hartford, on the 26th ult. Mrs. Elizabeth Skinner, 42, wife of Mr. James Skinner.

At Wethersfield, Mr. Henry Stephens, 32; Miss Sarah Goodrich, 25, daughter of Capt. Luther Goodrich.

At Middletown, Mr. Thomas Wood, 37, a native of Waterbury; Mrs. Betsey Miller, wife of Mr. John Miller, 42; Mrs. Ann Hall, wife of Mr. Sylvester Hall, 24; on the 24th ult. Rev. Josiah Graves, 50, Pastor of the F. W. Baptist Church in Westfield Society; on the 22nd ult. Mr. Mark M. Leavenworth, 25, a native of Waterbury; a young gentleman of worth and promise.

At Durham, a daughter of Deac. Timothy Stone, aged 10; Mr. John Swathel, Jr.

At Manchester, Mass. on the 9th ult. Lieut. Henry Ward, of the United States Navy, 34, a native of Salem, Mass.

At Philadelphia, on the 24th ult. the venerable and greatly beloved JOSEPH PILMORE, D. D. late Rector of St. Paul's Church in that city; and well known as the first Pastor of Christ Church in New-York.

The number of deaths in the city of New-York, during the week ending July 23d, amounted to *one hundred and eighty-four*.

In Philadelphia, the same week, *one hundred and eighty.*

POETRY.

LIFE.

WHAT is life? an airy dream,
Whose painted visions, fancied joys,
Burst on the view, float on the stream,
And gild our toys.

Joy that beameth from afar,
Vanishes ere yet possess'd;
Twinkles like the evening star,
And sinks to rest.

Hope, that gilds the prospect fair,
Glitters in the distant view;
Recedes into the deep despair,
Of blackest hue.

Beauty, like an op'ning flow'r,
Blooms upon the youthful cheek;
Fades and withers by the pow'r
Of breezes bleak.

But even joy, and beauty's bloom,
And hope that dazzles on the eye,
Are blossoms gather'd for the tomb,
Soon, soon to die.

There is a land of sweet repose,
Where flow'rs and fruits immortal bloom,
Possess'd by him whose pleasure flows
Beyond the tomb.

There is a haven of the soul,
Where storms and tempests never rise,
But peaceful waves of glory roll
Above the skies.

O may we there arrive at last,
Where cares and sorrows never come;
And when the storms of life are past,
Find Heaven our home.

TRUE CHARITY.

A poor Welch clergyman had been noticed by a wealthy London merchant, and received an occasional invitation to dinner. After a time, wishing to better his circumstances, he set up a boarding school, and was thereby enabled to obtain a bare maintenance, for himself and family; while, from unforeseen events, the merchant became reduced in his circumstances.

No sooner did this sad reverse become known to the poor honest Welchman, than he hastened to evince his grateful feelings for the former kindness of the merchant. He sent for one of the merchant's sons, and, free of expense, boarded and educated him until he was of age to go out in life. A friend of the merchant recently met him, and enquired after his tried friend, the Welch clergyman. With some emotion, he informed that friend that he had travelled some miles on foot in order to pay a tribute of respect to him, and to his great grief found that he had lately departed this life. "But," said he, "His memory shall be cherished while my life and reason last."

Reader! you are perhaps a strenuous supporter of the Society whose object it is to circulate the scriptures without note or comment. This little anecdote, for the truth of which the writer can vouch, will furnish a short practical comment on the effects to be derived from the truths of the sacred volume.

T. P.

THE BIBLE.

Henry Martyn remarks during a visit to his friends while a fellow at St. John's College, Cambridge:—"The deep solitude of the place favoured meditation; and the romantic scenery around supplied great external sources of pleasure. For want of other books, I was obliged to read my Bible almost exclusively; and from this I derived great spirituality of mind compared with what I had before." This we believe accords with the experience of all who read the Bible with a proper frame of mind. Nothing, if we except prayer, tends so much to promote a spirit of calmness and devotion, as the study of the Scriptures.—We say study—for it is of very little use to hurry over a chapter or two, without reflection, as we would read a paragraph in a newspaper or magazine. A friend lately remarked, that there were many other books, which taxed his intellect perhaps to as great a degree as the Bible; and there were some which as much excited his sensibility; but that there were none which so much raised his devotional feelings and diffused so sweet a calm through his breast. And he gave as a special reason for this effect, that God honours His own word; and designs His people should learn by experience, that they can there find peace and joy better than in the writings of men.

"In prosperity, the bountiful Giver is obscured by the multiplicity of his own gifts, but when the tempest of adversity descends, the cloud is dispersed, and man, desolate and forlorn, feels the necessities of his nature, his weakness and dependence, his hopelessness, and need of divine aid; and returns repentant to duty, to happiness and to God."

In the estimation of the world, wealth is allowed to compensate for the absence of almost every amiable quality—but Christianity regards affluence, unsanctified by goodness, with abhorrence, and pronounces the poorest being that walks the earth, blessed and honorable, if his heart be rich in piety and virtue.

Gratitude.—There is music in thanks, and when I bless the hand that helped me, I feel it again. My praises, my prayers, my thanks, are returned with advantage into my bosom. The giver hath his joy, and the receiver his.

FARRINGDON.

Happiness.—It is a poor happiness to speak and think well of happiness, to see it as in a picture, which delighteth no longer than it is seen; as from a mound to behold that Canaan which we cannot enjoy.

IBID.

Restraints on Children.—Children, like young colts, must be broken in, and the sooner the better. SCOTT.

UNFAITHFULNESS.

Some years ago, there was a nobleman, who, though a frequent attendant at church, and very kind to the clergyman of the parish, lived in the open practice of many dreadful sins. When laid upon his death-bed, he sent for the clergyman: and, addressing him by his name, said; "Did you know I was living in the practice of such and such sins?" naming them. "Yes, my lord; I did."—"You did!" (replied the nobleman,) then why did you not warn me of the consequences?"—"I am sorry I did not, (replied the clergyman,) but I was afraid of offending your lordship, knowing how kind you have always been to me; and having a large family chiefly dependant on your lordship's favor—." When he was suddenly stopped by the nobleman who exclaimed—"wretched man! through your negligence I am damned!" And then soon after expired!

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